THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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GOD'S JUST DEALINGS WITH MANKIND.

BY ELDER CHARLES F. JONES.

"The Lord is known by the judgments which he executeth: the wicked is snared in the work of his own hands. The Lord is righteous; he hath cut asunder the cords of the wicked. And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off."—DAVID.

That God has been just in all his dealings with his creatures is evident to every person acquainted with sacred history. In every instance he has dealt with mankind according to their amount and degree of light and intelligence. Where little has been bestowed little has been demanded; but where much has been given much has been required. Justice enacts that he who knoweth his master's will and doeth it not shall be deemed worthy of many stripes, whilst he who knoweth it not, or only imperfectly understands it, shall be judged according to his opportunities or means of knowing and fulfilling his duties.

Cain became the guilty instrument of introducing death into the world. As a just punishment, God denounced a curse upon him—namely, that he should be a fugitive and a vagabond in the earth. Those acquainted with his history know that he neglected the worship of God and indulged in iniquity. In process of time, others, partaking of his spirit, followed his pernicious example; and thus the earth became filled with violence and every species of wickedness.

Another and most striking instance of God's just dealings with mankind is recorded in antediluvian history, where we see that his mercy and forbearance endured 125 years. Doubtless the reasons why he withheld his judgments so long was—first, because time was required to complete the ark of preservation; and secondly, that the people might be made acquainted with the impending deluge. As Noah and his sons were the only preachers of righteousness, time would be requisite to warn the people; for God never takes advantage of man's ignorance, but always employs means to reveal his intentions, and at the same time also provides a way of escape; then, if he proves rebellious, he justly punishes him, as may be seen in the foregoing instances.

The justice of God is clearly seen in his dealings with the Egyptians, in whose bondage his chosen people had been for the space of 430 years. The Israelites, during their stay in Egypt, had greatly increased from 70 souls (which was the number of Jacob's family when he went there,) to 600,000 men, besides women and children, which excited the fear of the Egyptian monarch, Pharaoh, who

imposed heavy tasks upon them, reduced them to a state of severe bondage, and, to put a check to their increase, ordered all their male children to be thrown into the river Nile. In course of time, Moses, by Divine command, demanded the release of Israel. God's just claim was refused, and he commenced to humble Pharaoh by judgments, in bringing upon Egypt ten different plagues. The haughty monarch ultimately yielded to an unconditional departure, and Israel, numbering over two millions, took up their march for the land of Canaan. Pharaoh afterwards repented of giving them permission to go and pursued them. Then was the justice of God made manifest; for, while Israel were allowed to cross the bed of the sea dryshod, Pharaoh and his hosts perished in the closing waters.

God, through his Prophet, pronounced a curse upon the rebuilder of Jericho, that he should lay the foundation thereof in his firstborn, and in his youngest son should he set up the gates of it. This prediction was exactly fulfilled in the reign of Ahab. Hiel, a Bethelite, ventured to rebuild it; but he lost his son Abiram at the beginning of the work, and his youngest son Segub when he had finished it.

The just dealings of God with abusers of the Priesthood is seen in the life of Eli, who for some time governed Israel; but, becoming aged, he administered public affairs with much negligence and was too indulgent to his unworthy sons, whose conduct not only reflected great dishonour upon God and brought contempt upon the priestly office, but the vices of their private life were so infamous as to pollute the Tabernacle, disgrace the worshippers, and demoralize the people. Instead of Eli administering justice to them, (which for such conduct in those days was death,) he gently reproved them. This offended God, who sent his servant to remind Eli of his duties. But the warning proved ineffectual, and the Almighty denounced the ruin of his family. In a short time after, the Philistines renewed their assaults upon Israel, and 4,000 perished on the field of battle. The two sons of Eli, Hophni and Phinehas, received their just reward—*death*; and Eli, who sat by the way-side, on hearing of the terrible calamity which had happened, fell back, and his neck brake.

God determined on the extirpation of the Amalekites, the descendants of Canaan, lying between the Dead and Red Seas. Samuel the Prophet directed Saul to march against them and destroy them, without exception or reserve of person, cattle, or property. The king with 210,000 of Israel advanced to the task, but was tempted to serve Agag, king of Amalek, and to bring home the best of the cattle and spoil. Samuel, apprised by the Lord of Saul's disobedience, was ordered to see him and rebuke his sinfulness, and to add, "Thou hast rejected the word of the Lord, and he will reject thee from being king over Israel." Agag was then executed by the Prophet in the presence of Saul.

Joshua and the princes of Israel made a solemn oath that the Gibeonites should be secure from the interference of the Israelites; but Saul, out of zeal to the children of Israel, slew many of them; which act of injustice offended God, who caused a severe famine to rage in the land three years. David enquired of the Lord the cause of it, and was informed that it was in consequence of the Israelites violating their promise with the Gibeonites. David then enquired of the Gibeonites what atonement would satisfy them, and they demanded seven men of the family of Saul, which were granted,—namely, the two sons of Rizpah, wife of Saul, and the five sons of Merab, Saul's eldest daughter. The justice of God being satisfied, the famine ceased.

We are further informed that Ahab was anxious to obtain Naboth's vineyard. Jezebel, knowing his desires, had Naboth put to death under a false accusation. Ahab then took possession of it; but this act of injustice brought upon his house the judgments of God. Elijah the Prophet said, "Hast thou killed and taken possession? In the place where the dogs licked the blood of Naboth shall dogs lick thy blood." Three years afterwards, Ahab in anger marched to the attack of Ramoth-Gilead. He disguised himself to avoid his predicted doom; but he was wounded and died at even, and the blood ran out of the wound into his chariot. He was brought to Samaria, and there the dogs licked his blood. He was thus another sample of God's just dealings with those who were covetous and murderous.

The Jews were under greater condemnation than any people in any pre-

vious age, because their opportunities were greater. Before their eyes the mightiest works of Christ had been performed and the most solemn warnings given. They were also acquainted with the history of the past, which should have made them wiser. But they scorned these advantages, and treated so contemptuously God's Son and servants, that he was fully justified in pronouncing certain woes upon them, which we find have been justly fulfilled. At the time of the siege, Jerusalem was crowded with people from all parts, who had come up to celebrate the passover, and they soon became a prey to the most awful famine ever recorded in history. 600,000 died, and after a siege of six months, the city was captured by the Romans. 1,364,000 are said to have fallen in the war, and 97,000 were taken prisoners. These details show the just fulfilment of God's decree.

Not only is the attribute of justice possessed by the Divine Being, but even man, with all his faults and degeneracy, exhibits in a degree this quality of Deity. All will acknowledge that men should be dealt with according to their opportunities, circumstances, and the nature and character of their deeds. Thus we find that even earthly tribunals profess to administer upon the principle of justice and to impress their decision with the stamp of equity. But although the making of justice the standard of profession may be considered as an acknowledgment of her laws, men nevertheless fall far short of practically administering them. By profession, they are her votaries, but they dole out equity with niggardly hands, or strangle it in their administrations. The greatest villain often escapes the law, while the innocent and unfortunate are made to suffer its severest penalties. Such has ever been the case, and such will still continue to be, so long as the ungodly possess the reins of power and merely man-appointed judges sit upon the judgment seat.

No man without the Spirit of God is able to make satisfactory laws and administer them. This has been seen in former times, and is visible in present governments. Laws may have been made in times past, which answered the wants of those for whom they were framed. But that does not prove, however just they may have been, that such would always be applicable to that same people, and especially to another. As time flits by and circumstances change, new laws need to be made to meet various new and peculiar wants.

But God has declared to Israel that in the dispensation of the fulness of times he would commence a great and marvellous work, which should be the means of gathering a people together from every nation under heaven to compose his great kingdom. He has said that he will make its laws; and in order that the same shall be administered with equity, he has promised to restore judges as at the first, and counsellors as at the beginning. Zion will be redeemed with judgment, and her converts with righteousness. Daniel says that those who shall compose this Latter-day Kingdom shall be called Saints of the Most High.

This is the time for the establishment of that kingdom, and the Latter-day Saints are its members. From among them will be raised up judges like those of olden times—honourable men, possessing the wisdom of God, whose duty it will be to administer his laws with equity and justice.

The destiny of the Latter-day Saints being to perform such an important work, and whose authority will render them judges of men, they should now daily make the laws of God their study and store their minds with knowledge, so as to enable them to administer them with justice to all mankind. Those whose business it now is to sit in judgment on men's doings should be very careful how they give their decisions. Selfishness, prejudice, and animosity should not be engendered by a person thus trusted. *Right*, and not *might*, should always form their decisions; and, as God's ministers, they should faithfully administer justice to all without respect or favouritism, and should endeavour to keep their own eyes free from smuts, so that they may clearly see the condition of others. As the kingdom grows, the responsibility of the Priesthood will increase, and more wisdom and a fuller understanding of God's laws will be requisite to enable them to deal justly with those whose wellbeing is entrusted to them; and having built up the kingdom to the satisfaction of the Father, he will present it to his Saints for an everlasting possession.

THE BIBLE.

BY ELDER JOHN WILLIAMS.

God has at various times made known his will to man, by giving him such laws and commandments as were suited to his condition and circumstances. To them he has required implicit obedience, promising reward to those who would keep them, and punishment to those who disobeyed them.

These revelations were at first verbal ones; for men were so pure as to be enabled to speak with God: but as they became more wicked, he withdrew his Spirit from them, giving it to such only as were keeping his laws, until at the time of the flood but one family remained of those who served him. All the rest of the world had strayed from the knowledge of God and were swept from the face of the earth by the deluge of waters. After the flood, God continued to reveal to men such things as were necessary for their guidance from day to day and year to year; and Moses afterwards wrote, by inspiration of the Spirit, a history of those dealings of God with man up to his own time, this history being the first part of the book known to us as the Bible.

The books of Moses contain also a compilation of moral, religious, and political laws; and God commanded the children of Israel to neither add to nor diminish from his word contained in them: yet he still continued to reveal to his servants his will concerning them; and those revelations accumulated until about 400 years before Christ, when they ceased, and men were left to themselves. We find that then the Jews soon split up into sects and factions, each pretending to derive his doctrine from those Scriptures which, in the absence of God's Spirit, were their only guide.

Such was the state of the Jewish people when the Messiah was revealed to those few fishermen who were humble enough to believe on him. The members of the various sects, hostile as they were on other points, all agreed in persecuting him. They seem to have known that there was danger to the whole of them in the person and teachings of Jesus. He gave evidences in his miracles and life of being the Messiah who was to come; yet the sects who opposed him shut their eyes to the fact; and while professing to be waiting for the Messiah, they fulfilled the prophecies by persecuting him unto death. Before his ascension, he gave to the Apostles of the Church he had organized a commission to preach to all the world those principles which he had taught them during his ministry. In obedience to that command, they went forth, accompanied by those signs of his power and approbation which he had promised. In a short time churches were established in various places; and, to instruct and comfort them, the Gospels and Epistles contained in the New Testament, with others now lost or rejected, were written by the various Apostles and Elders of the Church.

The Apostles died as martyrs in various parts of the earth, and the churches which they had founded yielded one after another to that "mystery of iniquity" which in their own day had begun to work; and as the living guide was withdrawn by God, because of the evils that existed, men soon discovered the want of some acknowledged guide, and thus made one of the dead letter of the word. Then it was that they began to dispute about what books should be received as the inspired word. One "father" after another would make out a list, each differing from the other. Even the Councils of Nice and Laodicea could not decide it; and it was not settled until the Council of Carthage made out a list of those works now called the New Testament, and declared that none others were to be received as Scripture. Such was the origin of the compilation of the Scriptures of the Old and New Testament.

Now, a very important question here suggests itself—What place ought those Scriptures to hold in the Church of Christ? And in endeavouring to answer it, let us see what place has been assigned to them in the various professing Christian churches.

On this subject, they may be divided

into two great parties—namely, Catholics and Protestants, the first claiming to be guided by the Bible and tradition, and the second by the Bible only. They both, however, agree in taking the Bible as their most important guide. The Church of England, in her 6th Article, declares that the "Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein nor may be proved thereby is not to be required of any man that it should be believed as an article of faith, or be thought necessary to salvation." She defines as the "holy Scriptures" those books "concerning whose authority there never was any doubt in the church." Now, if she acted upon this definition, she would have to exclude many of the Epistles now contained in the New Testament. For some 400 years the Epistle to the Hebrews was not included in the sacred canon. The old Syriac version does not contain the 2nd Epistle of Peter, nor the 2nd and 3rd of John, nor that of St. Jude. Origen, in the year 210, in giving a list of books to be received, does not include the Epistles of James and Jude. Cyril, in 340, and the Council of Laodicea, in 364, both exclude the Revelations of John. St. Jerome, a great authority in the Latin Church, speaks dubiously of the Epistle to the Hebrews. So that, if the Church of England kept to her own definition, she would exclude these six books from the compilation which she acknowledges to be her only guide as a church. The books composing the New Testament were selected by men who were uninspired from a very great number of Epistles, &c., written by the Apostles and Elders of the early Church. Many of them are lost, but some are still in existence, said to be written by James, Paul, Barnabas, Clement, Polycarp, and others, —which, for aught their readers know, are just as authentic as those which were retained in the canon. Many of the early fathers considered them so, and quote many of them in their works—the Epistle of Barnabas in particular, a belief in which has been avowed by many eminent men of modern times, such as Dr. Clark, Archbishop Wake, Whiston, and others.

Thus we see that if Scripture contains the whole truth, its professed believers possess it not; for, by their own showing, they have included some books which ought not to have been included, because doubted by the church, and have excluded others that their own dignitaries and authorities believe in.

Again: Even supposing them to possess the whole canon of Scripture, and free from errors, where is their authority for declaring them sufficient for salvation? They quote 2 Tim. iii. 17 to prove it; but it must be evident to any person of common understanding that the Scriptures there alluded to are not those of the New Testament, for they were not written at the time referred to. The oft-quoted passage in Rev. xxii. 18, 19 cannot be taken as referring to the New Testament, which was not compiled even at that time. It evidently refers, as does a similar passage in Deut. iv. 2, to the particular book in which the prohibition is given. These passages seem to be the only authority which can be assumed for the professed doctrine. Indeed, most people seem to have believed it because they were taught it, and feel almost horrified when it is called into question.

To say that the Scripture contains all that is necessary to salvation is to accuse God and the sacred authors of being the cause of all the confusion and discord which have arisen from the very vague manner in which its doctrines are laid down. Can we suppose that, if God had intended the books of the Bible to be our only guide, he would have left them to the mercy of uninspired men to accept or reject what they chose for all future generations? There is not the slightest evidence in the Scripture of its being intended by its authors for such a purpose. They nowhere profess to give more than some necessary advice or exhortation on the existing duties of the Saints. The mention of doctrine is in many cases merely incidental; and where doctrines are expounded, they are never given in the shape of a confession of faith, but are argued singly and to those particular churches which most stood in need of such instructions. The various Gospels and Epistles show no sign of being parts of a whole. There is no connection between them other than the fact of their being dictated by the same Spirit, and that, although on widely different subjects, they have one object in view—namely, the upbuilding of the various churches to which they were written.

Thus we see that the Church of England does not act up to her own definition of what is Scripture, and can bring forward no proof for giving the Bible the place which it holds among the various Protestant churches. It is evident that it has been taken from its original place of instructor to fill up the void created by the withdrawal of God's Spirit, which always was and ever will be the guide of the true Church. What was the guide given by God to the Israelites? Did he, when he had by the hand of Moses given to them the law, which was a complete code of rules, withdraw his Spirit? No. He continued to speak to his servants, to teach them their duties, and even to expound and enforce those laws that he had given for their benefit. What was the guide Jesus gave to his disciples? Did he promise that at some future time he would give them a revelation which would last them for all time? No. He told them that he would send the Comforter, the Holy Spirit, through whose influence the Prophets had prophesied, and by whom God's people had been taught in times past. This was the guide by whose inspiration the Apostles wrote and spoke, and which continued to guide the Church of God so long as it was upon the earth.

But, say our Protestant opponents, "We are led and guided by the Spirit." This is a statement very easily made, but not so easily demonstrated. If their church has been led by the inspiration of the Spirit of God, why do they not believe as the word of God the teachings of their prelates? Surely the Spirit is as worthy of belief now as ever. Then they would no longer have any need to appeal to the law courts or other tribunals to decide what are their doctrines. If they had that Spirit which was once in the possession of the Saints and which cannot err, all would be well. "Ah!" say they, "but God does not reveal himself by his Spirit now: all that is for ever done away with." But we would ask, When did he declare this assumed fact that he would speak no more to man? The apologists for this popular notion know that he does not speak to them, and that is all they know about it. They conclude, because they cannot see, that the whole world is blind. It is a thing hardly to be believed that God would remove his Holy Spirit from the position which Jesus assigned to it as guide, comforter, representative, and substitute for his own more immediate presence, and give in its stead the dead letter of past revelation, which has proved to be, through its liability to corruption and misinterpretation, unsuited for such a purpose.

Is it not more in accordance with reason and past experience to look for the cause of the confusion which exists around us in the statement of the Church of England, that the church had gone back into a state of idolatry for eight hundred years, after which it is said to have become purified and restored. But it is difficult to discover where restoration is to be seen; for she is a worthy daughter of so lost a mother! And so glaring are her faults, that one after another have left her, and all professedly preach from the Bible totally different doctrines!

To end this sad and deplorable state of things, God has, in fulfilment of the prophecies, revealed anew the Gospel of his kingdom; and, in accordance with its principles, the Church has been again built upon the foundation of Apostles and Prophets—officers taught by the Holy Spirit, and not subject to be controlled by false constructions of Scripture, but teaching by its influence the word of God.

Seen by the light of the Spirit, the Scripture ceases to be a sealed book, because the Spirit under whose direction it was written reveals its meaning for the instruction of the Saints; and in this way, and in no other, can the Bible be read to advantage. Understood thus, it will furnish us with authentic accounts of God's past dealings with men and of the great blessings conferred in times past upon those who served him, holding out promises and furnishing examples of the greatest utility to the Church. Used thus, and subject to the revelations of God's Spirit, the Scriptures are of vast benefit. But when they are read by men void of that Spirit, and are dragged, forced, and twisted about to suit men's own fancies, they are wrested to the condemnation of the reader, and tend to render the confusion, which is already so great, still more and more dangerous to the wellbeing of the human family.

SELF-IMPROVEMENT.

BY PRIEST W. H. PERKES.

In this age of progression and enlightenment, and now that the kingdom of God is making rapid strides towards that eminence foreseen by all the holy Prophets, perhaps a few words upon the subject of self-improvement to those of my young brethren who desire to progress and make themselves useful in assisting to accomplish the great work of the last days will not be out of place.

We have been told that the young brethren at some future day will become the pillars and supporters of this Church and kingdom, after the present ones have ended their work and gone beyond the vail. But we all know that we can never expect to have this honour unless we first show, by our conduct, desires, and love of the truth, that we are worthy, and also, by our knowledge, wisdom, and ability, that we are capable of performing the duties required.

The great and mighty work of the last days will have to be rolled forth with the knowledge, experience, and resources of civilized life, as well as by the power and revelations of the Holy Ghost. We require a knowledge of the rudiments of education and of the arts and sciences, as well as things of a spiritual nature. Grammar, arithmetic, book-keeping, &c., should be brought into our first course of study; and then we may take the higher branches and learn how and by what means the great universe in which we dwell performs its revolutions through the immensity of space, and how the various changes and wonders of nature are produced around us. These and many other things of importance we can gain a knowledge of here; and it is a duty binding upon us to inform ourselves in these as well as every other useful branches of knowledge and education, so that we may adorn Zion and make her the head of all the nations of the earth.

What is more pleasant and agreeable than to hear a good orator uttering divine truths? His words seem sweet and musical to the ear, and do not grate upon the feelings of the hearer. And how easy is he to be understood, especially by those who possess a sound and extensive knowledge of language! We ought to make the study of the English language one of our first objects; for it is in that language and to the people who speak it that the God of heaven has revealed again the pure principles of life and salvation. In the English language all the principles, revelations, and doctrines of our most holy faith were first and are now mostly published; and we shall find a greater meaning and beauty in perusing those works, after gaining a knowledge thereof, than we did before. The wisdom they impart and the principles they contain will be plainer, and we shall understand more the bearings of one part of the subject upon another.

Arithmetical and mathematical studies also tend to sharpen the intellect and brighten the ideas. If we find a man eminent in this branch of education, we find one whose intellect is acute and who can see and understand the results of causes and the amount of things at a glance, and also tell what effects a certain cause will produce. We may get along in life without a knowledge of grammar; but without this branch of education, we shall be at great loss. We should acquire a knowledge of this and also of writing and book-keeping; for these branches are most useful in practical life, and we shall thereby be able to fill with more honour to ourselves and the cause we have espoused such offices and positions as we may be called upon to fulfil.

Such knowledge and acquirements we need in our every-day life, and we must not expect that they will be given to us momentarily without study or sacrifice on our part. If we want to be something, we must make ourselves so, as our brethren have done before us and are doing from day to day.

There are many ways in which many of us may increase that little knowledge that we already have. We can work until six o'clock in the evening; and instead of spending the remainder of our time in bad or frivolous company, or wasting it in seeking vain and foolish amusements in which no edification or instruction can be gained, we may spend it more

usefully to ourselves and to the cause by attending an evening school, or by studying at home ourselves. The latter will and does, I have no doubt, appear very dry to many. But if we persevere and endeavour to improve our minds, though we may not afford to attend school, we shall find our labours profitable and successful in the end. The gain will be most valuable to ourselves and useful to others: if not at present, it will in the future. Knowledge gets no heavier by carrying; and when we eventually find that our leisure time spent thus has been profitable, we shall feel glad that we ever took such a course.

Perhaps some will say, "We work exceedingly hard throughout the day; and when we return home in the evening, we feel too tired and too drowsy to enter upon dry study." But without sacrifice we cannot accomplish much; and a young man who desires to see himself on an equality with his brethren, to be able to meet whatever may come up in his life, to progress in this kingdom, and to never have it said that he had to turn his back upon anything, will not urge such a frivolous excuse; and those who do have but little energy or praiseworthy ambition in them.

In reading through the history of our beloved Prophet, Joseph Smith, we cannot but be forcibly struck with what quickness and energy of mind he progressed in the attainment of a vast amount of knowledge. And how was that knowledge gained? Under the most trying and perilous situations in life, his life being continually sought after by bloodthirsty mobs. It has not only been the case with him, but also with many others of our leading men. They have had to gain their education and knowledge under some of the most painful trials and discouraging circumstances.

Should we, then, sleep in our youth and care nothing whatever about education or self-improvement? No, my young brethen; let us not do this. We have all covenanted to reform our lives and character before God; and now let us endeavour to reform in this and become men of knowledge. If we do not, and are not competent to fulfil responsible positions, we shall not obtain them nor those blessings that we otherwise would enjoy. If we fail, the Lord will call others that *are* seeking to qualify themselves for the performance of his purposes.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 5, 1859.

THE BEGINNING.—In former editorials we have treated the gathering in its religious character. We will now take up the more common and business part of the matter. The course the Saints should take for the working out of their emigration, with matters on economy, &c., will form the subjects which now remain for consideration. Upon these points we design to offer our views and give some practical counsel on these homely yet important matters.

To make the beginning and pass beyond the starting-point even but a short step is of immense importance in every undertaking, and can hardly be valued too highly. Thousands never accomplish anything worth mentioning, simply because they do not make the beginning. We are convinced that there are vast numbers who do not reach more than ordinary ends, from the bare reason that they never pass the starting-point, and not because they lack the disposition to do or the power to bring about important results. Especially is this true of the Anglo-Saxon race, whose very nature is activity, whose characteristic is self-reliance, and whose irresistible instincts lead to adventure and great achievements. Now, the Saints are chiefly of the Anglo-

Saxon family and of kindred branches of a race from which that family sprang. Moreover, their past history and the extraordinary results which they have brought about show that they have not been surpassed, if equalled, by any of the members of that indomitable race. It is our firm conviction that in nearly every case where they have not accomplished a work, whether of their own emigration or any other movement, it has been simply because they have not begun with a purpose to accomplish it, if possible, and taken it up in that honest, earnest spirit in which they took up the movement for the establishment of Tithing or the one for clearing off the book debt. We believe that they would have accomplished very much more than they have, in many ways, had they taken the matter up thus earnestly and made a beginning. Indeed, to have accomplished much more than they have would have been very gratifying to that strong yearning of their souls to do great things; for, as every one acquainted with the matter knows, this is eminently a "Mormon" peculiarity. There can be no doubt that the accomplishment of more for their own emigration would have filled the hearts of thousands with joyfulness. And the cause that this desirable result has not been brought about is, in nine cases out of ten, from the bare fact that they have not had faith that they could emigrate themselves and have not begun in the spirit of an earnest purpose.

How momentous, then, is the beginning of every movement and every undertaking. Now, as all good Saints earnestly desire to be gathered and to have a part to perform in the great emigration movements of the last days, how important it is that they should all lay hold of the undertaking and begin in earnest at once. If this be done, they will realize that we are correct in placing great weight on the importance of beginning.

BEGIN AT ONCE.—There are but few who are so ungodly in spirit or so unprofitable in their intentions as to never purpose beginning their good works and performing the duties which God or society require at their hands. Nearly every one intends to do his part at some time or other, though many very frequently put the performance of those duties far in the future—to a time when perhaps the sand of life will be most run out and themselves be incapable of doing much good. Thus it is generally found that even the greatest reprobates hope to be better and to serve God at some future day before it is too late. Indeed, the most hardened wretch would shudder to be convinced that he would never perform his duties and would be found altogether too late.

Now, we hope that none of the Saints will pursue such an unprofitable course regarding any of their duties, whether owed to God or to society. As their gathering to Zion is the point now before us, we particularly urge upon them not to put off the duty of preparing for their emigration in this manner. If any have done so heretofore, let them manifest a genuine repentance upon the matter by turning from such an unprofitable course to one more acceptable in the sight of Heaven. No matter how strong the intentions of those may be who thus put off the performance of their duties to the future, almost invariably nothing results therefrom; for even if they ever do begin, it is seldom the determined fulfilment of their long-indulged intentions, but rather from a repentance of that indulgence and a godly determination to begin their duties at once. How many of the ungathered and the unprepared are thus because they have followed this bad course and put off the beginning of their preparations for emigration! They, like those who put off their commencement to serve God until old age, have left their duties unperformed, though not from the lack of good intentions, but because they did not begin at once. The consequence

is, they are no more prepared for their emigration now than they were ten or fifteen years ago. Yet we hope that many are much nearer being prepared and much nearer Zion; for we believe that they have now clearer views upon the matter and much more experience, which they have paid for by years of longing and hopes deferred. We also believe that many will now pursue a wiser course and begin at once. To do so is not only the wisest course, but it is the only safe one.

Excepting those engaged in the public service of the Church, all who have not yet begun should commence preparations for their emigration at once. Do not, we advise you, put it off to the length of a week or even a day more than necessary; but make a beginning at once, though it should be but with a penny. Then if, having begun, you continue to the end, almost before you imagine it possible your feet will be treading the soil of your long-looked-for Zion, and perhaps our earnest exhortation to "begin at once" will be brought forcibly to your minds.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 144.)

[May, 1843.]

Sunday, 21st. At half-past ten, a.m., I arrived at the Temple, and had to press my way through the crowd in the aisles to get to the stand, when I remarked that there were some people who thought it a terrible thing that anybody should exercise a little power. I thought it a pity that anybody should give occasion to have power exercised, and requested the people to keep out of the alleys; for if they did not, I might some time run up and down and hit some of them; and called on two constables to keep the alleys clear.

After singing and prayer, I read 1st chapter of 2nd Epistle of Peter, and preached thereon. The following synopsis was written by Dr. Richards:—

"I do not know when I shall have the privilege of speaking in a house large enough to convene the people. I find my lungs are failing with continual preaching in the open air to large assemblies.

I do not think there have been many good men on the earth since the days of Adam; but there was one good man, and his name was Jesus. Many persons think a prophet must be a great deal better than anybody else. Suppose I would condescend—yes, I will call it condescend, to be a great deal better than any of you, I would be raised up to the highest heaven; and who should I have to accompany me?

I love that man better who swears a stream as long my arm, yet deals justice to his neighbours and mercifully deals his substance to the poor, than the long, smooth-faced hypocrite.

I do not want you to think that I am very righteous, for I am not. God judges men according to the use they make of the light which he gives them.

'We have a more sure word of prophecy, whereunto you do well to take heed, as unto a light that shineth in a dark place. We were eye-witnesses of his majesty and heard the voice of his excellent glory.' And what could be more sure? When he was transfigured on the mount, what could be more sure to them? Divines have been quarrelling for ages about the meaning of this.

I am like a huge, rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, priestcraft, lawyer-craft, doctor-craft, lying editors, suborned judges and jurors, and the authority of perjured executives, backed by mobs, blasphemers, licentious and corrupt men and women,—all hell knocking off a corner here and a corner there. Thus I will become a smooth and polished shaft in the quiver of the Almighty, who will give me dominion over all and every one of them, when their refuge of lies shall fail, and their hiding-place shall be destroyed, while these smooth-polished stones with which I come in contact become marred.

There are three grand secrets lying in this chapter, which no man can dig out, unless by the light of revelation, and which unlocks the whole chapter, as the things that are written are only hints of things which existed in the Prophet's mind, which are not written concerning eternal glory.

I am going to take up this subject by virtue of the knowledge of God in me, which I have received from heaven. The opinions of men, so far as I am concerned, are to me as the crackling of thorns under the pot or the whistling of the wind. I break the ground; I lead the way, like Columbus when he was invited to a banquet, where he was assigned the most honourable place at table, and served with the ceremonials which were observed towards sovereigns. A shallow courtier present, who was meanly jealous of him, abruptly asked him whether he thought that in case he had not discovered the Indies, there were not other men in Spain who would have been capable of the enterprise? Columbus made no reply, but took an egg and invited the company to make it stand on end. They all attempted it, but in vain; whereupon he struck it upon the table so as to break one end, and left it standing on the broken part, illustrating that when he had once shown the way to the New World, nothing was easier than to follow it.

Paul ascended into the third heavens, and he could understand the three principal rounds of Jacob's ladder—the telestial, the terrestrial, and the celestial glories or kingdoms, where Paul saw and heard things which were not lawful for him to utter. I could explain a hundredfold more than I ever have of the glories of the kingdoms manifested to me in the vision, were I permitted, and were the people prepared to receive it.

The Lord deals with this people as a tender parent with a child, communicating light and intelligence and the knowledge of his ways as they can bear it. The inhabitants of the earth are asleep: they know not the day of their visitation. The Lord hath set the bow in the cloud for a sign that while it shall be seen, seed time and harvest, summer and winter shall not fail; but when it shall disappear, woe to that generation, for behold the end cometh quickly.

Contend earnestly for the like precious faith with the Apostle Peter, 'and add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity; for if these things be in you and abound, ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.' Another point, after having all these qualifications, he lays this injunction upon the people—'But rather make your calling and election sure.' He is emphatic upon this subject—after adding all this virtue, knowledge, &c., 'make your calling and election sure.' What is the secret—the starting point? 'According to his Divine power which hath given unto us all things that pertain to life and godliness.' How did he obtain all things? 'Through the knowledge of him who hath called him.' There could not anything be given, pertaining to life and godliness, without knowledge. Woe! woe! woe to Christendom!—especially the divines and priests, if this be true.

Salvation is for a man to be saved from all his enemies; for until a man can triumph over death, he is not saved. A knowledge of the Priesthood alone will do this.

The spirits in the eternal world are like the spirits in this world. When those spirits have come into this world and received tabernacles, then died, and again have risen and received glorified bodies, they will have an ascendancy over the spirits who have no bodies, or kept not their first estate, like the Devil. The punishment of the Devil was, that he should not have a habitation like men. The Devil's retaliation is, he comes into this world, binds up men's bodies, and occupies them himself. When the authorities come along, they eject him from a stolen habitation.

The design of the great God in sending us into this world and organizing us to prepare us for the eternal worlds, I shall keep in my own bosom at present.

We have no claim in our eternal compact, in relation to eternal things, unless our actions and contracts and all things tend to this end. But after all this, you have got to make your calling and election sure. If this injunction would lie largely on those to whom it was spoken, how much more those of the present generation.

1st key: Knowledge is the power of salvation. 2nd key: Make your calling and election sure. 3rd key: It is one thing to be on the mount and hear the excellent voice, &c., &c.; and another to hear the voice declare to you, You have a part and lot in that kingdom."

Judge Adams arrived at my house from Springfield.

Monday, 22nd. Called at the Office at nine, a.m, having received letters from sisters Armstrong and Nicholson, of Philadelphia, complaining of the slanderous conduct of Benjamin Winchester; and I directed the Twelve Apostles to act upon the matter.

This morning, received a large hickory walking stick, having a silver head, with the motto, "BEWARE."

Rode out to my farm; dined at Cornelius P. Lott's; then rode to the Lima road, and returned home at half-past seven, p.m.

Wrote Editor of *Times and Seasons*:—

"Dear Brother,—In answer to yours of May 4th, concerning the Latter-day Saints' forming a Temperance Society, we would say as Paul said—'Be not unequally yoked with unbelievers, but contend for the faith once delivered to the Saints;' and as Peter advises, so say we, 'Add to your knowledge, temperance.' As Paul said he had to become all things to all men, that he might thereby save some, so must the Elders of the last days do; and, being sent out to preach the Gospel and warn the world of the judgments to come, we are sure, when they teach as directed by the Spirit, according to the revelations of Jesus Christ, that they will preach the truth and prosper, without complaint. Thus we have no new commandment to give, but admonish Elders and members to live by every word that proceedeth forth from the mouth of God, lest they come short of the glory that is reserved for the faithful.

W. Richards, Clerk."

Tuesday, 23rd. In conversation with Judge Adams and others.

At eight, a.m., rode out to visit the sick.

Two, p.m., B. Young, H. C. Kimball, P. P. Pratt, O. Pratt, O. Hyde, W. Woodruff, J. Taylor, George A. Smith, W. Richards, and others met in the Office.

Elder Addison Pratt was ordained into the Seventies and blessed and set apart to go to the Society Isles, by President Young, assisted by H. C. Kimball, O. Hyde, P. P. Pratt,—that he should be a swift messenger to the nations of the earth, have power over the elements, and not fear when tempests arise. "Do not be hasty and passionate, but acknowledge goodness in all, where you find it. Hearken ye, they will say, one to another, to this man; and they will carry you and give you presents, &c.; shall have power over the ship's course, and shall return again to this land and rejoice with your family, if you are faithful."

Elder Noah Rogers, of the Seventies, was blessed by the same, Elder Kimball being mouth,—that he might have power to discern between good and evil, be filled with the power of God, have faith to heal the sick, cast out devils, cause the lame to walk, and have the heavens opened, and have an appointment from on high, even from God, if thou art faithful. "Except thou art willing to be led, thou shalt never lead. Thou shalt return to this place:" and set apart to accompany brother Pratt to the Sandwich Islands.

Elder Benjamin F. Grouard was ordained into the Seventies by the same brethren, O. Hyde mouth. Prayed that the angel of God might watch over him and deliver him from his enemies and the tempests and troubles of the sea, that he might perform the mission with honour to himself, and be returned in safety.

Elder Knowlton F. Hanks was also set apart to the Islands.

Reuben Hedlock, High Priest, was blessed and set apart to go to England.

Elder John Cairns was ordained High Priest and set apart to accompany brother Hedlock.

President Young said to brother Addison Pratt and his associates—We commit the keys of opening the Gospel to the Society Isles to you; when all the Twelve said, Aye.

Elder Rogers was appointed President of the Mission.

Reuben Hedlock's mission was to preside over the churches in England, over the emigration, and over business in general, by vote of the quorum.

Elder Young said he wanted the funds in in Liverpool to pay the passage of those who were expected to be sent for by brother John Benbow and his wife, on account of moneys lent by him to commence the printing of the Book of Mormon, *Millennial Star*, Hymn Book, &c., and to send the worthy poor Saints to this country, and let brother Hedlock use what is necessary for his own convenience; and voted unanimously that the foregoing be carried into execution.

Let the Books of Mormon be sold as fast as they can in England, and the avails be retained by Elder Hedlock till further orders.

Voted that sister Ann Dawson and her family, sister Ann Braddock and her family, William Bradbury with his family, brother Leech, of Preston, and family, brother Anderson, of Stoke-upon-Trent, and all the poor Saints be brought over to this country.

Voted, on reading Elder Ward's letters of March 1st and 16th to the First Presidency and Twelve, that the printing in England be stopped, according to previous instructions, and Elders Ward and Fielding come to this place, and the funds referred to in Ward's letters be expended by Elder Hedlock, as before stated.

(To be continued.)

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 66.)

(From the *Edinburgh Evening Courant*, Oct. 16, 1848.)

"The papers received from the United States by the last mail contain several very curious and important matters deserving particular notice. Amongst these we notice—first, the pointed and remarkable account given, that at Durango, the capital of the province of that name, in Mexico, (say lat. 24 deg. 30 min., and long. 103 deg. 35 min. W.,) caverns have been discovered and entered, containing hundreds of thousands of mummies, similar to those of ancient Egypt. This is a most remarkable point and fact in the history of man, and the further development of these ancient remains will be awaited with impatience by ourselves and an inquiring public. In the meantime, the discovery clearly points out these remains to be of Egyptian or Phœnician extraction, or more properly of both. There are many reasons, from recent discoveries, to believe that the continent of America was known to the nations of the ancient world; and a nation who, like the Egyptian, circumnavigated Africa, as the Egyptians certainly did, may readily be supposed to have crossed the Atlantic and got to America. At any rate, if once they got to the southward, and clear of land, within the sphere of the trade wind, they had no alternative but to run before it to the western world. The Red Charibs of the Windward Islands, Grenada, and St. Vincent (now, we believe, extinct,) were most certainly, from their manner, customs, and religion, of the Phœnician and Carthagenian race. But, from the discovery above alluded to, and those some time ago made in Central America by Stephens, it would appear that all the western portion of the American continent had been discovered and peopled by Eastern Asiatic nations. It would exceed our limits to quote references to show this fact. We shall here simply remark that whoever looks at the able drawings in Stephens's book on Central America will perceive them to be covered with Egyptian hieroglyphics and Himyaretic letters, such as those lately discovered in Southern Arabia, and at once perceive that the figures and lineaments are those of superior civilized Asiatic nations, in which portion of the world vast civilized empires were found in very ancient times, as also in Egypt, one of the most ancient and powerful of the whole, and which, though strictly speaking an African power, yet her sway extended both in Africa and in Asia; and, above all, was, in the African portion, comprehended in what was called the Land of Cush or Ethiopia, in its early and most extended sense, including both Arabia and Africa, from the Red Sea to the banks of the Nile throughout its course."

(From the *National* [Michigan] *Democrat*.)

"Upper Peninsula, National Mine.

"A. Kingsbury, Esq. Dear Sir,—You requested me to write you what success attended our labours in excavating the ancient works on which we were engaged when you were here; and, so far as time will permit, I will endeavour to comply with that request. After opening the shaft on which we were engaged, 18 feet deep, the loose rock in the bottom gave way and sank, leaving nothing but water to be seen at the bottom. We drained this out, and continued our excavations to the depth of 32 feet, where we found the loose dirt full of copper, one piece of which weighed 30 pounds. The opening at this depth is 31 inches wide, 19 inches of the vein being left standing next the head wall, and has been worked away 15 feet on the course of the vein. In either end of this opening is a sheet of pure copper; that in the east being two, and that in the west one-and-a-half inches thick. The lode here changes from the north to the south wall, and is 18 inches thick, bearing, in addition to the above-named sheet, a large amount of barrel-copper —*i.e.*, small masses. This opening extends 18 feet deep, which, added to the 32 feet already named, makes the whole depth of the work 50 feet. No place in the country has ever been opened showing their operations to an equal extent; and, in the course of excavation, numerous hammers and a large quantity of timber have been taken out. The latter, though apparently sound, is so soft as to be readily crushed by the pressure of the hand. The timber consists principally of oak and ironwood, and in some instances is deeply charred, the coal having, when dried, all the consistence of recently-burned charcoal. Whether it will ignite I could not say, for I have not yet tried to re-light these long-extinguished fires, and the experiment remains to be tried when I have more leisure. The first

of these works was opened at the Minnesota Mine in 1848, and from one of them was taken a mass of pure copper weighing over six tons, 'pure as a penny, and bright as gold.' This mass was 10½ feet long, and in parts three feet wide. It had been raised some 12 feet by means of wedges and rollers, and bore unmistakeable evidences of years of toil in trying to detach sundry projections from its sides. Since 1848 numerous discoveries of ancient works have been made, till in length they are known as extending over more than 100 miles of the country from N.E. to S.W.; and the assurance of having them on a mineral tract is considered very good evidence of its being valuable. The tools used in these works consisted entirely, so far as we are able to judge, of bowlders of hard stone, weighing from two to 40 pounds, some with single, some with double grooves cut round them, by which fasten a withe for a handle. They evidently heated the rock, and then applied water to soften it before working; and all this was accomplished by these simple means. When this was done it is impossible to determine; but conclusive evidence exists of its being a work of a very remote period. Trees of several hundred years' growth are found extending their roots on the surface of an earth and soil that has required ages to accumulate over some of their deepest works. As yet no trace has been found of their authors—nothing to throw the remotest light on their origin. They evidently belong to a race and age passed away long before the inhabitants of Europe dreamed of the existence of a Western Continent.—I remain, sir, with much respect, very truly yours, P. B. Eastman."

(From the *New Orleans Picayune.*)

"About three weeks since, a gentleman, who had recently returned from Tehuantepec, placed in our hands a volume composed of a number of layers of parchment, bound together with brazen clasps, and presenting appearances of great antiquity. It was obtained from an Indian curate—there are many such in that part of Mexico—and the history of it, as related by himself, is this:—He said that he had purchased it from a native trader, who once a-year was in the habit of visiting a city among the mountains towards the south, which is inhabited exclusively by Aztecs. The name of this city is Coaxchencingo, which, in the language of the tribe to which the curate belongs, signifies, 'The mystery of the mountains.' Within an inner apartment of the grand temple of Coaxchencingo are kept about fifty volumes similar in appearance to the one referred to, which, it is said by the priests, were preserved from the extensive collection of records known to have existed in Mexico at the time of the conquest, and which were destroyed by Cortez in the heat of his intemperate zeal against the paganism of the Aztecs. The volumes preserved at Coaxchencingo are regarded as holy things, and are only to be seen on days of great public rejoicing or solemnity. It was on an occasion of this kind that the Indian trader succeeded in abstracting one of them. This volume, which we have now before us, is filled with hieroglyphical characters, almost all of which are of course perfectly unintelligible to us. But one circumstance connected with it is of the highest importance, and tends to confirm the theory that the Aztecs are the descendants of a race which migrated to this continent from the eastern shores of Asia, about twenty centuries ago. It is remarkable that on one or two pages of the volume, immediately beneath the hieroglyphics, there are inscriptions in Greek characters, forming words in that language, but written backwards, in the Oriental style. On the first page these Greek inscriptions run thus (we give English characters for want of Greek):—'*Notnap not sogol,*' which, reversed, reads, '*O logos ton panton,*'—literally, 'world of all,' or 'of all things.' It is to be presumed from this that the book is a history of the mysterious people among whom it was found; and, could it be thoroughly deciphered, it would no doubt thoroughly solve the problem of our aboriginal archæology. On another page there is a picture of water, and under it is the word '*sessalaht,*' which is evidently '*thalasses,*'—Greek for 'the sea.' A representation of a vessel full of men accompanies this, and conveys the impression that it refers to a voyage or emigration from beyond the sea. The existence of these Greek words in this volume is a very singular circumstance, and proves conclusively that it must have been the work of some nation from the old continent, which held sufficient communication with Greeks to learn the language. That it is Asiatic is proved by the fact of the reversed writing, which method is used by all the Oriental nations. A coincident fact with this one is the discovery lately made of a Hebrew volume, found in the possession of a western tribe of Indians; an account of which has already been given in almost all the newspapers, and will doubtless be remembered by our readers. To what nation the authors of this Aztec volume belonged is yet a mystery, though the facts would seem to indicate a Jewish origin; for although there are no Hebrew characters in the book, the known fact of the disappearance of the Ten Tribes, the many similarities between the customs, rites, and ceremonies of the Aztecs and those of the ancient Jews,

and other circumstances of the same nature, lend plausibility to the theory of a Hebrew origin. The Elders and Priests among the Jews were well acquainted with Greek. In fact, it was the polite language of that era; and it is not surprising that, with a certain affectation of erudition, they should have made use of it in their writings. However, this is a point which we leave to those more learned than we are to decide. We may remark, nevertheless, *en passant*, that the physiognomy of the Aztec children, as described by the northern papers, is essentially Jewish. We understand that it is the intention of the proprietor of the strange volume referred to to submit it to the inspection of Professor Gliddon, whose hieroglyphic attainments may enable him to make some interesting discoveries in this new field of investigation."

(To be continued.)

PASSING EVENTS.

GENERAL.—A serious riot is reported between the Greek and Ionian population of Soulina. An Austrian journal states that 1,000 guns of the largest calibre are to be cast at Marizall, in Styria, this year. The fortifications at Venice are being rapidly strengthened and armed with heavier artillery. A battle with great slaughter has taken place at Nizam, in India: 30,000 rebels of Rohilcund have also been beaten, with great loss on their side, and routed. The rebels at Dewsha were also defeated and dispersed, and about 300 killed.

AMERICAN.—The National Telegraph line is now working in an unbroken circuit from New York to Leavenworth, Kansas, a distance of nearly 2,000 miles, despatches being dropped at all the principal cities on the way. Major Copening, the contractor for the Salt Lake and Placerville route, arrived in St. Louis Feb. 4th, *en route* to Washington, having left Utah in the depth of winter in order to test and report the practicability of the route. Late despatches state that Judges Sinclair and Cradbaugh will leave Utah Territory in the spring.

MEMORABILIA.

LARGEST WELSH TOWN.—The largest town in Wales is Merthyr Tydfil, in Glamorganshire.

THE DECEMVIRI.—The Decemviri were a body of ten Roman magistrates elected from the Senate and invested with absolute authority for two years. The office was called the Decemvirate.

THE CÆSARS.—The twelve Roman Emperors that consecutively bore the name of Cæsar were—Julius, Augustus, Tiberius, Caligula, Nero, Galba, Otho, Vitellius, Vespasian, Titus, and Domitian.

GREAT BRITAIN.—The kingdom of Great Britain is composed of England, Scotland, and the principality of Wales. These, with Ireland, comprise what is called "The United Kingdom of Great Britain and Ireland."

THE CRUSADES.—The Crusades, or Holy Wars, were eight expeditions undertaken by Catholics to rescue Palestine, or the Holy Land, from the Turks. The first took place in the year 1096, and the last in 1270.

EDICT OF NANTZ.—The famous Edict of Nantz was issued in the year 1598, by Henry the Fourth, securing to all Protestants in France the free exercise of their religion. It was afterwards, however, revoked by Louis the Fourteenth.

IRISH PROVINCES.—Ireland is divided into four provinces—Connaught, on the west; Ulster, on the north; Leinster, on the east; and Munster, on the south. The word "culm" will serve as a remembrancer of their names, as it contains the first letter of each.

THE INQUISITION.—The Inquisition was a tribunal set up by papal authority for the examination and punishment of those who were deemed heretics. It originated in the 12th century, when Pope Innocent the Third despatched Dominic and others *to inquire* into the number and character of heretics, and report the same to Rome. Hence they were termed Inquisitors, and their court the Inquisition.